

dying, there be one regarding whom it has no commission to seise upon him, that individual must remain untouched. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." It has a commission, and will execute it, but then it cannot go beyond its commission. And in regard to every person to whom the event comes, it has a special end to accomplish ; and it bears a special message, if he will but read it and attend to it.

II. IN WHAT CIRCUMSTANCES MAY WE DISCOVER AN INTENDED

CONNEXION BETWEEN ONE PART OF GOD'S WORKS AND ANOTHER ?

We have said, that in the sense of being causeless or purposeless, no event happens by chance. But still there are two legitimate senses in which the word chance may be employed. First, it may be applied to an event of which the mode of production or the design is undiscoverable by us. Thus understood, many events may be described as accidental: and we have seen that great and beneficent purposes are served by the arrangement which admits of such. But there is a second sense, in which we may admit the existence of chance, and it is with this that we have now to do. While all events have a connexion with their immediate physical cause, and also with God as their ultimate author, it does not follow that every event has an intended connexion with every other.* There cannot be such a thing as casual occurrences, but there may be, and often are, such things as casual concurrences. There may be conjunctions of events in respect of time or place, which are purely accidental, and this while the events themselves may all be traced to God. An eclipse of the sun and a devastating famine may happen about the same time, and true religion will teach us to refer both to God, but it does not follow that the two have a connexion with each other. It is one thing to declare that every event is connected with God as its author, and

quite another to
affirm that it is designedly related to every other
which may be
contiguous to it. But are we never at liberty to
discover a cor-
relation between two events ?

It is evident that there are such designed
correspondences of
one event to another. The deepest thinkers
have been prone

* See Mill's Logic, 13. iii. c. xvii. This subject will be found
farther expli-
cated by the author in the work on "Typical Forms and
Special Ends in
Creation."